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LOVE AND ITS SIGNIFICANCE IN THE WORLD.

Lecture delivered by Dr. RUDOLF STEINER in Z u r i c h ,
on the 17th of December 1912. *)

When we say, that at the present moment of human evolution we must approach what may be designated as an understanding of the Christ-Impulse, the thought may well arise in us how matters stand with those who have never heard anything of the Christ Impulse, and who have not even heard the name of Christ. Would they forfeit the Christ Impulse through the fact that they never heard the name of Christ? Is a theoretical knowledge of the so-called Christ Impulse needed, in order that the forces of Christ may sink into our souls? The following considerations on human life from birth to death throw light on this question.

Man enters the world; in early childhood he is half asleep. First of all, he must gradually learn to discover himself as an Ego, and everything that comes to him through his Ego gradually enriches his soul-life. At the moment of death, his soul-life has reached the highest degree of wealth and maturity, so that the significant question may be asked: "How do matters stand with the life of the soul when the body falls away?"

One of the peculiarities of the life of the body and of the soul is that the knowledge of life and the life-experiences which are contained in the soul grow ever more significant the more we approach death. But at the same time, as we approach death, we lose certain qualities and gain others which show great individual differentiations.

In our youth, we gather knowledge and experience, we cherish hopes, and as a rule, all this can only be applied to life itself when we are older. The more we advance in years, the more we begin to love the wisdom of life.

This love of wisdom is not selfish, for it increases the more we approach death; it increases to the extent in which our

*) From stenographic notes unrevised by the lecturer.

Specialists in profiting by this wisdom diminish. This love for the contents of our soul gradually increases.

Spiritual science may at first even take on the guise of a temptress, by giving us to understand that the next life depends on the acquisition of wisdom in this one. A good share of egoism, extending beyond this life, may therefore accrue to us from spiritual science, and this is a source of danger. It is possible to be led astray by a wrong way of taking in spiritual science; this constitutes the temptation of spiritual science and is contained in its very nature. We can see that this love for the wisdom of life arises in the same way in which a plant begins to blossom, when the moment for this has arrived. We can observe this love for something that is contained in our own being.

Men have frequently tried to bridge this impulse of love for something that is contained in their own being; they have tried to change it into something higher. We find, for instance, that the mystics strive to transform the instinct of self-love into a love for wisdom, and they make this love shine forth in a radiant light. By immersing themselves into their own soul-life, they try to discover the divine spark in their own being, and to experience this divine spark as their higher self.

But in the life-wisdom which thus unfolds, they only develop the seed of their next life. For here, we have the same process that also takes place in the seed, when the plant passes through the cycle of the year:— Just as the seed remains, so does the wisdom of life remain. Man passes through the portal of death, and the spiritual kernel of his being which then comes towards him, is the seed of his next life on earth. If he becomes a mystic, he experiences this, and looks upon the divine spark, but this is only the seed of his next life. He interprets it in that way, because he does not wish to admit to himself that this spiritual seed is nothing but his own self. Meister Eckhardt and Johannes Tauler address it as the God within man, because they know nothing of reincarnation. But if we grasp the law of reincarnation, we realise how significant love is, we realise its significance for the world, both in regard to individual life and to life as a whole. When we speak of Karma, we speak of something that is cause in one life, and effect in the next. We cannot very well speak of love in the meaning of cause and effect, we cannot speak of a deed of love in the sense of it requiring a compensation, for a deed of love is of such a kind that it asks for no reward in the next life.

Imagine, for instance, that we must work and that we earn money through our work. We can also assume a different case, for we can work without enjoying our work, because we are obliged to work in order to pay off our debts, and not in order to earn money for ourselves. Assume that someone has already used up his earnings in advance. Of course, he would prefer not to have debts, but in order to pay them off, he is obliged to work. Let us now apply this example to human actions in general: Whatever we do through love,

is done to pay off our debts! From the standpoint of occultism, there is no recompense for deeds of love, for these must pay back what we have already used up. The only deeds for which there is no recompense in the future, are those which we do out of genuine, true love.

This might be an alarming truth, but fortunately we know nothing about it in our ordinary, upper consciousness. But we are all of us aware of this in our sub-consciousness, and this is why deeds of love are done so reluctantly. This is why there is so little love in the world. Instinctively we know that the Ego may expect no reward for deeds of love. A soul must have progressed far in its development, in order to experience joy in deeds of love, that bring nothing in return. There is no strong impulse towards such deeds in human beings, but occultism can give us this strong impulse leading to deeds of love.

Deeds of love cannot satisfy our egoism, they bring nothing to our Egoism, but they bring all the more to the world. Occultism explains to us that for the world, love is just as important as the sun for external life. No soul could flourish, if there would be no love in the world. Love is the world's moral sun. Would it not be absurd for a man who enjoys the flowers on a meadow to wish that the sun might disappear from the world? On the moral plane, this means: A sound development must penetrate into the evolution of humanity and this must be our concern. It is wise of us if we disseminate love over the earth. The only wise thing which we can do, is to further the development of love upon the earth.

What does spiritual science give us? We learn to know facts concerning the evolution of the earth, we hear of the spirit of the earth, of its surface and its transformations, of the development of the human body, and so forth. We acquire an exact knowledge of the living and weaving forces in the evolution of the world. What does this mean? What does it mean that men are so reluctant to gain knowledge of spiritual science? This means, that they take no interest in the existing world! For if they know nothing concerning Saturn, if they do not wish to know the true nature of the Sun and of the ancient Moon, they know nothing whatever about the Earth. To take no interest in the world, is lack of interest and crassest selfishness, for it is our duty to take an interest in everything that exists in the world. Let us therefore desire the sun and love it; let us cherish the sun and its creative forces, the sun's loving care for the prosperity of the earth and of human souls! In gaining knowledge of the earth's development, we strew out spiritual seeds of love. Let us refrain from preaching of love, for love must and love must surely come into the world with the propagation of the knowledge concerning true spiritual facts. Spiritual science and true deeds of love should become one.

The love which is connected with our senses is the source of creative forces, it calls things into life. Nothing physical could arise in the world without this love; in the same way, nothing

spiritual could arise in the course of evolution without spiritual love. If we practise love and cherish it, we pour out into the world forces of growth and of creation.

Can this be corroborated through the intellect? The creative forces had to be poured out into the world, before we ourselves, or our intellect came into being. There is no doubt, that through our selfishness we deprive the future of its creative forces; yet we cannot eliminate deeds of love, nor creative forces that have arisen in the past. We owe our life to the deeds of love of the past. Although these deeds have made us strong, they nevertheless render us strongly indebted to the past. Whatever we may at any time bring up in the form of love, is merely an instalment paid against the debt we owe for the fact of being alive. Consequently we can now understand why a highly developed man is so generous in deeds of love: for he must pay off a greater debt to his past, and it is wise of him to pay this debt in the form of deeds of love.

The impulse of love grows with a man's spiritual development; wisdom alone would not suffice. The significance of love in the activities of the world can be brought before our soul in the following way: Love always draws our attention to the life-debts of the past; in paying off these debts, we secure no future gain and no profit accrues to us from deeds of love. Deeds of love must be left behind in the world; but there, they become inscribed in the spiritual processes of the world. We do not perfect ourselves through our deeds of love, we can only perfect ourselves through other deeds, yet the world grows richer through our love. For love is the world's creative element.

There are two other powers in the world, besides love. How can we compare them with love? One of these powers is might, or strength, and the second one is wisdom. When we speak of strength or might, we may speak of a weaker or a stronger degree of might, or of omnipotence; this also applies to wisdom, for we have degrees even in wisdom, reaching as far as perfect wisdom, a wisdom that encompasses everything. Yet we cannot speak of love in the same way; we cannot speak of various degrees of love. For what is universal love, a love embracing every living thing? In the case of love, we cannot speak of a gradual growth, in the same way in which we speak of a gradually growing knowledge or might, until these reach the stages of universal knowledge and almightiness. This gradual growth renders us more perfect. Yet this is not the case with love, for we do not grow more perfect if our love encompasses a few or many beings. A love that encompasses every living being cannot be compared with almightiness; concepts of quantity or of gradual growth cannot very well be applied to love.

Can we apply the attribute of almightiness to the Divine Being that lives and weaves in the world? Prejudices that are dictated by our feelings should not assert themselves, when we try to answer this question: For if God were almighty, he would be responsible for everything that takes place; but in that case, human freedom

would have to be excluded. God's almightiness would exclude human freedom. But since man can attain to freedom, there is no doubt that God's almightiness does not exist. And can we ascribe an all-encompassing wisdom to God? Since man's highest aim is to resemble God, his striving would go in the direction of an all-encompassing wisdom. But is universal wisdom man's highest treasure? If wisdom were his highest treasure, there would always be an enormous chasm between man and the all-wise God. Man would always be aware of this chasm, if God really possessed this universal wisdom as his highest treasure, and if he kept it away from man.

God's most encompassing attributes are neither almightiness, nor universal wisdom, but LOVE. Love is a quality which cannot be enhanced. God is full of love, God is pure love. He is born, so to speak, out of love's own substance. God is pure, unalloyed love; God is not highest wisdom, nor highest power. God kept love for himself, but he shared might and wisdom with Lucifer and Ahriman. He shared wisdom with Lucifer, and might with Ahriman, so that man might attain freedom, ~~and~~ ripen in wisdom and progress under the influence of wisdom.

If we endeavour to unfathom all that is creative, we come to love. Love is the foundation of everything that is alive. But living beings are led towards an ever greater wisdom and power by an entirely different impulse in evolution. In the evolution of humanity, we can see how wisdom and power change; there we can see a progressive development, and on the other hand we can see the Christ Impulse, that penetrated into humanity through the Mystery of Golgotha. Love did not enter the world little by little, but it streams into the world as a gift of the Godhead; love flows into the evolution of humanity as something that is perfect and whole, and man can gradually take in this impulse. The impulse of love came down once only, as a complete whole, in the form required by the earth, in the form of an impulse.

True love cannot be subjected to increase or decrease. The nature of love differs entirely from that of wisdom and of might. Love rouses no hopes for the future; love is payment on account for the past. In this way does the Mystery of Golgotha penetrate into the world. But was God indebted to man?

Through Lucifer's influence, a certain element entered the evolution of humanity, and in the face of this, something which man already possessed had to be taken away from him. The new element which entered man's development led to a descending curve, and in return, the Mystery of Golgotha gave man the possibility of paying off all his debts. The impulse which went out of Golgotha did not take away the sins which we committed in the course of our development, but it counterbalanced something that entered human evolution through Lucifer.

Let us now assume that someone does not even know the name of Christ Jesus; that he is not acquainted with anything that

the Gospels relate, but that he knows the radical difference between the character of wisdom and might and that of love. Such a man would be a Christian in the true Christian sense, even though he knows nothing of the Mystery of Golgotha. Those who know love in such a way that they realise that it is meant to pay off debts to the past, and that it brings them no advantage for the future, those who know this, are real Christians. If we understand the true nature of love, we are Christians! Theosophy alone, with its teachings of "Karma" and of "Reincarnation", may turn us into great egoists, unless we add to it the impulse of love, the Christ Impulse. Only then do we reach something that is able to overcome the egoism produced by theosophy.

We counterbalance selfishness by understanding the Christ Impulse. Theosophy has now been given to man, because he needs it; but it involves the great risk that if men cultivate theosophy without the Christ Impulse, without the impulse of love, that then their egoism will only grow stronger through theosophy; they will foster it, even beyond death! - Of course, this should not induce us to conclude that we must not study theosophy, but it should induce us to realise that it forms part of theosophy to understand the true substance of love.

What did really occur in the Mystery of Golgotha? We know that Jesus of Nazareth was born and that he developed in the way related by the Gospels; we know that the Baptism in the Jordan took place when He was thirty, ~~and~~ that Christ then lived for three years in the body of Jesus of Nazareth and that He then fulfilled the Mystery of Golgotha. Many people think that they must set forth the Mystery of Golgotha as humanly as possible; they think that it was a deed which must be recorded among the earthly deeds, that it was a deed pertaining to the earth. But this is not so. Only from the higher worlds can we see how the Mystery of Golgotha was enacted upon the earth.

Let us set before us once more the beginning of the evolution of the earth and of man. In the past, man possessed certain spiritual forces, and then Lucifer came to him. Here we reach the point where we can say: The Gods of progress now yield their power to Lucifer, so that man may attain to freedom. Yet man sank down into the physical world more deeply than they intended it to be the case; he slipped away from the guidance of the Gods of progress; he sinks down further than intended. How can the Gods of progress draw man up again? In order to understand this, we must bear in mind the council of the gods, and not what took place on earth.

Christ fulfils His deed for the Gods, in order to bring man back to the Gods. Lucifer's deed is therefore a deed pertaining to the supersensible world; **Christ's deed took place in the supersensible world**, but also in the world of the senses, - it could not be fulfilled by a human being. Lucifer's deed took place in the supersensible world. Now Christ came down to the earth, to fulfil His deed upon the earth, and the human beings are witnesses of His deed.

The Mystery of Golgotha is a divine deed, it is a concern of the Gods, and men are its spectators. Heaven's portals are open and the deed of Gods shines through this open gate. It is the only deed upon earth which is altogether supersensible. It need not surprise us, therefore, that those who do not believe in the existence of the supersensible, do not believe at all in this deed fulfilled by Christ. Christ's deed is a deed of Gods, which the Gods fulfilled for their own sake; this gives the Mystery of Golgotha its radiance and its unique significance, and the human beings witness it as spectators. For this reason, no historical evidence can be found for the Mystery of Golgotha; the Gospels were written out of a contemplation of the supersensible, and it is easy to reject them, if one has no comprehension for the supersensible.

From a certain point of view, the Mystery of Golgotha belongs to the highest facts which can be experienced in the supersensible world. Lucifer's deed belongs to a time in which men were still connected with the supersensible world; but Christ's deed is one which was enacted in the very midst of material life: it is a physical-spiritual deed.

Lucifer's deed can be grasped if we investigate the world through wisdom. But no wisdom would suffice to grasp the Mystery of Golgotha. The whole wisdom of the world may be ours, and nevertheless it would not suffice to understand the deed of Christ. For an understanding of the Mystery of Golgotha we need love. It will be possible to understand the Mystery of Golgotha, when love streams into wisdom, when wisdom streams into love. The Mystery of Golgotha can be grasped through the wisdom which develops as death draws nigh. Love united with wisdom - this is what we need, as we pass through the portal of death, for if wisdom were not united with love, we would die.

Why do we need this? Philosophy is love of wisdom. The ancient wisdom was not philosophy, for the wisdom of ancient times is not born out of love, but through revelation. There is no philosophy of the orient, but a wisdom of the orient. Philosophy, in the form of love of wisdom, entered the world with Christ; there we have wisdom, born out of the impulse of love. It came into the world through the Christ Impulse. Now we must apply the impulse of love to wisdom itself.

The ancient wisdom, which the seer gained through revelation, is expressed in the lofty words of mankind's primordial prayer: E.I.N. = Ex Deo Nascimur : Out of God are we born. That is the ancient wisdom. Christ, who proceeded from the spiritual worlds, united wisdom with love, and this wisdom will overcome egoism, for that is its aim. But it must be set forth independently and freely, it must pass from one human being to the other; the era of love therefore began with egoism. Love is the beginning of the cosmos, and out of it developed egoism, quite spontaneously. But the Christ Impulse, the impulse of love, shall overcome the dividing element, as time proceeds; it will overcome the dividing element that came into the world, and man will be able to participate in this power of love.

Remarkable and lapidary words enable us to feel how this love streams into the hearts of men through the words of Christ: "Where two are gathered together in my name, there am I in their midst". And the ancient Rosicrucian motto resounds through this love united with wisdom: I.C.M. = In Christo Morimur. In Christ we die.

Through Jehova, man was predestined to a group-soul existence; through the blood-ties, love ~~xxxxx~~ gradually ~~xxxxx~~ penetrated into him, and as a personality he lived through Lucifer's might. Originally human beings were therefore united, and then they were severed by the luciferic principle, which furthers human egoism and independence. Evil entered the world through egoism. This had to take place, because good could not be grasped without evil. Through man's victories over his own self, evil enables him to unfold love. Man, who was gradually sinking down into evil, received from Christ the impulse to overcome himself, and thus the power of overcoming evil. And through Christ's deed, those who were divided through egoism, are once more brought together. A deep, deep truth is contained in the words of Christ speaking of deeds of love, when he tells us: "What ye do unto the least of men, ye do unto me!" - That divine deed of love streamed back into the physical world; it will permeate human evolution little by little, and reanimate it spiritually, in spite of the decaying physical forces. This cannot take place through egoism, but only through the spirit of love: P.S.S.R. = Per Spiritum Sanctum Reviviscimus. Through the Holy Ghost we resurrect.

But the future of humanity will contain something else, besides love. Spiritual perfection will be the highest aim of man on earth (you will find a description of this at the beginning of my Mystery Play, "The Soul's Probation"), but no one who understands deeds of love, will look upon his striving after perfection something of which he can say that it is unselfish. Perfection, the striving after perfection, is something that strengthens and furthers our personality. But our value for the world must be sought exclusively in deeds of love, not in deeds aiming at perfection of our being. We should not delude ourselves as to this. If one seeks to follow Christ along the path of love leading to wisdom, the wisdom which he thus places at the service of the world is of value only in so far as it is filled with love.

Wisdom, permeated with love, which furthers the world and leads the world towards Christ, this love of wisdom excludes lies. For lies are the opposite of facts, and those who identify themselves with the facts through love, do not know untruth, for untruth and lies are born, without exception, out of egoism. When we have found the path of wisdom through love, then we have come through as far as wisdom with the aid of a growing power of self-conquest, with the aid of unselfish love. This changes man into a free individuality. Evil was the background and the foundation for the light of love; it is love which enables us to recognise the meaning and the position of evil in the world. Light could be discerned through darkness. Only a free human being can become a true Christian.

ANTHROPOSOPHY AS AN IMPULSE FOR PEDAGOGY.

By Rudolf G r o s s e .

Man's development in rhythms of seven years is a law which must particularly be considered in pedagogy. Rudolf Steiner set it forth in detail in his "EDUCATION OF THE CHILD", and one realises when reading it that unless the school sets this truth at the centre of its activities it must fail, both in regard to its method and the contents of life.

The teacher of the eight classes that lie between the child's 7th and fifteenth year of life, has the privilege of watching that great and impressive path which the child treads from the time of its second dentition to puberty. Daily practice gives him a real picture of the single phases which constitute these seven to eight years. During this period of time the child completes its development as an earthly human being. With seven years, it is still in close contact with its SPIRITUAL HOME; with fourteen years, it has taken into its body the EARTHLY FORCES, and this is expressed in puberty. The child therefore goes from one extreme to the other, from one polarity to the other. The CENTRE of this significant process falls in the time which runs from the 3rd to the 6th class, so that the children pass through it when they are nine to twelve years old.

These TRANSITIONS are often a source of happiness for the pupils themselves, but at the same time they contain the possibility of great crises, of the first enduring concussions of soul-life. The child then resembles a ship on a stormy sea; it has abandoned its old home; but the new earth is still far away. Woe, if the captain fails!

It is the teacher who must be the child's captain. His SPIRITUAL sureness and his SPIRITUAL knowledge of the goal give the child strength and sureness in the conquest of the PHYSICAL world and become an inner unbroken force in the child's work of gaining control of its body and of permeating it.

But if a child's individuality cannot completely cope with this great task, various kinds of disharmonies appear. The child may for instance withdraw from the external world and seek its mother's refuge, or it may crawl into a kind of playing that would be appropriate to far younger children. (Such children may then say, for instance: "I would always like to remain as old as I am now".) But it would be justified, on the other hand, to see in similar conditions of withdrawal a process in which the child collects and gathers, as it were, its forces.- Even real illnesses may arise, that particularly emphasize the child's battle to permeate its body with its individuality. This is, for instance, the case in EPILEPSY.

If we consult the parents of such children requiring special care, we frequently hear that the child suddenly took up a different attitude towards the world when it was nine. It began to tell lies or to steal things; it had convulsions or wetted its bed. And other symptoms may appear, revealing difficulties in taking possession of the physical body. In its development, the body must first prepare the ground in the ORGANISM OF THE LIMBS. There are considerable disturbances in the customary balance of forces, and these disturbances in the metabolic sphere take on the form of HEADACHES; many children of this age frequently suffer from headaches. But when the child has completely entered the earthly sphere, these symptoms disappear again.

If the teaching is to be in harmony with the child's development, it should give the child something special at this moment. At school, it should be guided in such a way that it feels INNER COURAGE AND ENTHUSIASM for its goal. The soul must experience something which strengthens it in the face of the material world.

Rudolf Steiner indicated that the school-curriculum for the FOURTH CLASS should include GERMANIC MYTHOLOGY as a narrative subject. The world's creation rises up before the child in lofty, penetrating images; it learns to know of the guidance of destiny through the Gods. In Theodoric it learns to know a hero who triumphantly faces the powers of the environing world and of the elements.

The curriculum of the FIFTH CLASS contains an introduction into the WORLD OF GREEK LEGENDS AND MYTHS. How strongly do the Gods influence human life in these myths, leading every single happening in the Trojan War! The twelve tasks of Hercules reveal to the child in inspiring images that even the hardest tasks and greatest obstacles can be overcome. - Later on, the children are taught the history of the first great epochs of culture of the earth. The teaching shows them how men had to conquer the earth little by little - the Persians, as agriculturists and breeders of animals; the Egyptians as measurers of the earth, architects and astronomers; etc. - so that from the cosmic images of Germanic mythology to the descent of man to the earth, a continuous inner path leading to the various epochs of culture can be experienced and trodden by the pupils.

If we compare the child's DEVELOPMENT during that age with the SUBJECTS OF TEACHING, the method applied by the teacher is immediately evident. It is the method which permeates the whole of Rudolf Steiner's pedagogy: the forces which begin to awake in the child's inner life are confronted by a "mirror", for the subjects of teaching deal with the same processes in the evolution of humanity that also take place in the child. What takes place unconsciously, in the depths of the child's being, thus becomes strengthened, it is overcome or it develops through the PICTURE which is experienced from outside. The development of the growing child is thus placed in connection with the great evolutionary forces that stream through the human race. If it is understood rightly, this is a real CURATIVE PROCESS, safeguarding the child from missing this connection and thus

protecting it against an intellectual drying-up.

A real understanding of the process which takes place in a more narrow sense from the ninth to the twelfth year, enables the teacher to survey in an encompassing way EVERYTHING that his pupils express and reveal, and to have an insight into these manifestations. Daily practice in teaching shows that a true psychology requires that direct observations made by the teacher should be seen in the right light, and should be set in the right place in the connections of man's development.

Let me show this more in detail by taking, for instance, the children's READING LESSONS.

When in a class of twenty pupils, every child must read out aloud a portion of a tale, the teacher will be able to classify his children, simply by listening to them, in good, medium and bad readers. The ascertainment of this fact ordinarily suffices, when teachers wish to judge their pupils. But if a teacher does not aim at all at ascertaining something in THIS sense, because he attributes a secondary importance to external success, if he accompanies a child's reading with an inner ear, he will be able to experience a whole scale of TENSIONS and RELAXATIONS, showing him that reading contains a significant DYNAMIC. This reveals far more CONCERNING THE CHILD, than the mere capacity of reading.

In order to have a clear picture of this, we must enter into the question: What does really take place when a child reads out aloud? Two entirely different activities are contained in reading out aloud. The child sees single letters which must be joined to form a word, whose sense must be grasped. It must be able to grasp this SYNTHESIS. For this it needs above all the FORCES OF THE HEAD, the intellectual forces. What it has thus recognised, must now be pronounced and transformed into spoken sounds. For this it uses the FORCES OF ITS BODY; the activity of the will is called in for this change. And it is evident now - or rather, audible - how the forces of the HEAD COOPERATE WITH those of the BODY, how they fit into the child's whole being.

In a class of twenty pupils this relation will be expressed in twenty different ways. For every child is in an entirely individual situation. But the following cases appear most clearly of all:

Of four pupils, the FIRST ONE reads fluently, coherently, but quickly, without moulding his words, and without noting the punctuation or without ~~adapting~~ his breath to the reading.

The SECOND pupil will BEGIN well and also read fluently, until defects in speech will check the stream, so that finally he will toil along hesitatingly.

The THIRD pupil will not read so well, but unclearly, with a low voice and without breath. AFTER A WHILE these defects disappear,

and he reads well and clearly; the words are correctly moulded and even the breath becomes free.

The FOURTH child reads SLOWLY from the very outset, but very well. Every word is plastic, and he reads as if he were ploughing a field. One can almost see the drops of perspiration on his forehead.

These four examples merely show the way in which the soul is able to take hold of the body, and the difficulties which it encounters. The FIRST EXAMPLE shows us that the organisation of the will only accompanies the process with weak vibrations. The head has become relatively independent, it does not dive down into the will. The intellectual capacities are good, but they lack the intensity of the will.

The SECOND PUPIL really shows us a significant problem. He begins to read well, but he gives one the impression as if the impetus of seizing the will weakens and becomes paralysed. He sticks fast in the very midst of the task of taking hold of his body, and can only proceed with much effort.

More encouraging is the path trodden by the THIRD CHILD. His incarnation first presents difficulties, he must overcome certain obstacles; first of all, he must somehow acquire confidence, until his forces flow together, so that he can use them in a sound cooperation. He is not "there" from the very outset, but gradually penetrates into his being.

In the FOURTH PUPIL we find a soul that reveals itself step by step, that is all there in an honest endeavour of moulding its own being.

These examples show in how many different ways a teacher can judge his pupils. In the first of the above cases I can say: The pupil reads well, or else: "Only his head reads, and not his whole being."

The teacher can treat his pupils in the right way, only if the truth of MAN'S THREEFOLD BEING enters the field of pedagogy, and a psychology expressing the real processes of development of the human soul, as unfolded by Rudolf Steiner. A pedagogical therapy will then arise of its own accord. If its fundamental essence is recognised and discerned, a pedagogical treatment can be developed without much effort, as the four above-mentioned examples show, and this is possible in every field of education. For the teacher can experience these typical cases with the required modifications in every kind of teaching. Whether in arithmetic, painting or gymnastics, the child's real inner constitution will always come to the fore as a phenomenon. And a number of these phenomena enable the teacher to read the changes in a child, or its progress. These phenomena constitute its real "school-report", expressing something essential. The teacher is able to form such judgments if he knows

the laws of human development - or expressed fundamentally for our present time: IF ANTHROPOLOGY BECOMES AN IMPULSE FOR PEDAGOGY.

FROM RUDOLF STEINER'S TREASURE STORE OF THOUGHTS

(Continuation from preceding News Sheet)

Diligent work upon the esoteric exercises, as described in the book "KNOWLEDGE OF THE HIGHER WORLDS" and other works, make us progress in spiritual knowledge and enhance our spiritual forces. But we should bear in mind various practical hints, that further our development.

A sound fatigue need not hinder us from carrying out our concentration and meditation exercises with a great effort of will. On the contrary. Nature relieves us of one part of the task, by dulling the external sense-organs and decreasing their capacity of absorption in the face of the sensory world. For the aim is to see without the aid of physical eyes, to hear without physical ears, and to think without the physical brain. Particularly when we are tired, we can fill our being with light and warmth through the luminous thoughts of meditation.

It is necessary to abstain from alcohol; for alcohol works from outside upon the Ego that lives and is active in the blood. Meditation draws the spirit upwards and loosens the connection with the physical body; alcohol draws it down, and hardens it within the body.

Consumption of meat makes the spirit heavy as earth and links it to the physical; it gives the body the opportunity of weighing upon the spirit. Vegetable diet requires more of the physical body, so that it is occupied and unable to handicap the spirit in its work.

And what else is brought about by refraining from meat and particularly from fish consumption?

The evil aspect of meat-consumption is the lasting influence of causing animals pain and of killing them. These martyred animals then return in the form of beings that direct their forces against the bodies of the children of those who once caused their death. The tormented animals that were once killed and eaten return as bacilli.

Through the exercises, changes take place in the esotericist which must be borne in mind, if damages are to be avoided. Four points should be borne in mind:

In the first place, the intellect changes: the train of thought, and also judgment and memory change. The esotericist will find it difficult to explain his actions to an ordinary person, by

giving him all kinds of ordinary, logical reasons for one of his decisions. These arguments are quite unnecessary, for when the decisive moment comes, a true esotericist always knows what is the right thing to do. But if he does not make an effort and through laziness neglects the exercises of thought-control, he may find that his thoughts get confused.

There are immature persons who force their esoteric development and gain a certain power over other people; but at the decisive moment a bolt is put up, preventing that they should cause greater damage.

Secondly, one's customary manners, one's way of speaking and one's gestures change. Here we must have full control over ourselves, so that our nervous system does not run away with us, provoking all manner of inadmissible things.

Thirdly, we should not damage our physical body through a forced greedy tempo in our esoteric development; for an acute illness may in that case arise, as a healing warning.

In the ancient Hebrew Mysteries there was a motto which said: Four seek the path through the portal into the temple, but only one finds it. Only one develops normally, through a particularly consistent and patient procedure, and this man alone reaches the goal. The others who force their esoteric development, are damaged. This shows the need of a consistent training, through the additional exercises that harmonise and strengthen man's whole being.

There are many, powerful subjects of meditation, particularly in the Bible. We have, for instance, the creation-words in the Genesis; the life of Moses with its many lofty moments, such as Jahve's appearance in the burning bush; the Gospel narratives, - words such as those at the beginning of the Gospel of St. John, or such as "I am the Light of the World", - and many others.

One of these subjects of meditation, which is particularly effective, is 1. Timothy Chap. 3, Verse 16, in the following translation:

"It is possible to know the Mystery of God's path:
He, Who manifested Himself through the flesh,
but Whose Being is in itself spiritual,
Who can be fully recognised only by the Angels,
but could be preached unto the pagans,
Who lives in the faith of the world:
He has been raised to the Hierarchy of the Spirits of Wisdom."

What the Bodhisattvas could give mankind, was inspired by the Spirits of Movement. What Christ rayed out as his lowest forces, came from the Hierarchy of the Spirits of Movement. But Christ Himself stands above all the Hierarchies, - he belongs to the Trinity.
